1:Williams E,G-5 (1923-1925) 1930
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231 be some delay in the distribution of the meat, and then the scene of the feast becomes a veritable shambles. There is little squeamishness with the native, however, and even the entrails are not despised. As it was explained (whether naïvely or waggishly) on one occasion, fresh entrails are suitable for men; if they stink a little they are suitable for women; and if they stink a great deal they will do for the children.

The Dog. The native dog is small, though better grown than those in some other parts of the Territory. It is commonly not more than 12 or 13 inches at the withers, though some, notably those of the Gira and the Waria, are larger. It has pointed ears and snout, and the tail has a very slight suggestion of brush. In colour it is usually yellow-brown, though sometimes black. It is undeniably a game little animal, an excellent hunter of small game, and equal to bringing a bush-pig to bay.[1]

Dogs are treated affectionately enough by their owners. I have known an elderly man declare his intention of leaving his village and 'signing on' for a year because his dog had fallen into a pit-trap and killed itself. It is true he subsequently thought better of his decision, but he was no doubt sorry to lose his dog. However, the dog does not compare with the pig in Orokaiva estimation. It is always less of a pet than a servant, and is ultimately destined for the pot. In slaughtering it is seized by the hind legs and its body dashed against a tree, a method which seems brutal but is instantly effective. Many specimens are mangy and diseased. They are proverbially susceptible to the cold and are commonly seen crouching in the ashes of a hardly expired fire. Indeed, the dog is said to have a special prerogative over the fire by virtue of the legendary fact that he first brought it to the Orokaiva.

235 *The Domestic Fowl.* Nowadays there are some European fowls in the Northern Division, and many of a native breed. By common consent of many old informants these latter are pre-European. Both are called *bobora*. The native cock is

[1] The native dog of the Purari Delta (Report No. 5, p. 27) is no doubt a degenerate of the same species. From the canine point of view the Delta must be a very unfavourable environment.

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smallish and in colouring resembles a brown leghorn with large sweeping tail-feathers; the hen is a neat little white or brown bird. The wings are well developed and the native fowl is often capable of flying to the top of a coco-nut palm. It is kept for eating or for its feathers; natives do not appear to fancy the eggs greatly. The cock is treasured principally on account of his long tail-feathers, which are shamelessly plucked; though natives realize that a European has queer notions regarding cruelty to dumb creatures, and more than once, inquiring about a tailless rooster, I have been assured that its feathers were torn out by a dog.

Preparation of Food

Fire-making. The indigenous method of fire-making is that of the stick and groove. From their mountain neighbours on the south the Orokaiva have learnt in recent times the saw method, with split stick and rattan. This is said to be more effective, but is not as yet very widely known.

The stick and groove method is called *kaja*, i.e. 'thrust', as, e.g., with a spear. The smaller stick is called *bi-kai* (*bi* = penis; *kai* is the root of *kaiari* or *kajari* = thrust). A shaving is peeled back on the piece of wood which acts as base. The *bi-kai* is grasped in both hands, knuckles up and thumbs down, and worked back and forth with increasing speed, till it is suddenly brought to a stop pressing into the end of the groove, where a little pile of smoking wood-dust has accumulated. If this is smouldering it is gently coaxed and blown and then transferred to a coco-nut husk. Although signed-on boys bring back matches to the villages, it is by no means to be imagined that the primitive method of fire-making has gone out of use.

Cooking. There is but one regular meal in the Orokaiva day, viz. in the evening. The housewife peels her taro and cuts it into lumps with a sharp oyster-shell or a keen-edged piece of coco-nut shell. She adds various leaves and herbs for flavouring, among the commonest being that of the taro itself, first carefully freed from its stalk and ribs. She may spray condiments out of her mouth into the pot, and finally covers it with leaves and allows it to seethe. From the